



The fuyte of redempcyon.



**¶ The contynentes of this boke
apperen in the chapytres folo-
wyng.**

¶ A praper to moue the mynde of man too laude god.
Capitulo. primo.

**¶ Laude to the holy trynpte for hymselfe / and for the
creacyon of heuen and erthe / of aungell and man / and
for his benefytes. Capi.** ii.

**¶ Of the myserable laps of man & of the mercy of god
shewed to hym / & of the incarnacyon of Chryst. Ca.** iii.

**¶ Of the vertue and holy lyfe of the byrgyn Mary / by
the whiche she deserued to be the moder of chryste / & of
the natyuite of our lord. Capi.** iiii.

¶ Of the dolorous Cyscumecysson of oure lord Ihesu.
Capitulo. v.

**¶ Of the oblacyon of the thre holy kynges to our lord
Ihesu. Capi.** vi.

**¶ Of the presentacyon of our lord Ihesu in to to y tem-
ple / and of the purgacyon of our lady. Ca.** vii.

**¶ Of the persecutyon of Ihesu / and of his fleynge in
to egypte / and of the holy innocentes slayne of Herode**
Capitulo. viii.

**¶ Of the inuencyon of Ihesu in the temple / and of his
holy hyddelyfe. Ca.** ix.

¶ Of the baptysm of our lord Ihesu. Ca. x.

**¶ Of the fastynge of Ihesu in deserte / and of his tem-
ptacyons. Capi.** xi.

**¶ Of the predyacyon & holysome doctryne of our lord
Ihesu / and of his gloriuous sygnes / examples / & good**

maners / and of dyuers exultacions of hym in this worlde. Ca.

xii.

¶ Of the enterpynge of our lord Ihesu in to Iherusalem and of his last souper. Ca.

xiii.

¶ Of the prayer of our lord made thys on the mount of Oluete. Capi.

xiiii.

¶ Of the capcyon of our lord Ihesu / and of his byndynge / and how he was presented before the Judges / and of his illusyon. Capi.

xv.

¶ Of the clamour of the Jewes agaynst Ihesu for to haue hym crucyfied / and of his expolacyon and flagellacyon. Capi.

xvi.

¶ Of the expolacyon / illusyon / coronacyon / & persecucyons of the heed of Ihesu. Capi.

xvii.

¶ Of the wrongfull condemnacyon of Ihesu to the deth of the crosse. Capi.

xviii.

¶ Of the berynge of the crosse to Caluary / & of the crucyfenge of Ihesu. Capitulo.

xix.

¶ Of the blasphemies of the Jewes / and of the prayer of Ihesu on the crosse for his enemyes. Capi.

xx.

¶ Of the mercy of Ihesu shewed to the thefe hangynge at his ryght syde. Capi.

xxi.

¶ Of the wordes of Ihesu commendynge his moder to saynt Iohan. Capi.

xxii.

¶ Of the thurst of Ihesu / and of his bytter drynke. Capitulo.

xxiii.

¶ Of the grete clamour of Ihesu on the crosse / my god my god why hast thou forsaken me. Capi.

xxiiii.

¶ Of the wordes of Ihesu on the crosse / Consummatum est. Capi.

xxv.

¶ Of the expyracyon of Ihesu / & of y^e myracles befalls the fruyte.

A.ii.

lynge in the tyme of his deth. Capi. xxvi.

Of that the body of of chryste henge thre houres on
þe croosse deyd/and of the openyng of his syde/and of cer
tayne vtyltyes therof. Capi. xxvii.

Of the takynge downe the body of chryst frome the
croosse/and of his sepulture. Capi. xxviii.

Of the gloriouse resurreccyon of our lord Ihesu/
of his apparicyons. Capi. xxix.

Of the meruaylous ascencion of our lord Ihesu.
Capi. xxx.

Of the myssyon of the holy ghost in the holy daye of
Penthecost. Capi. xxxi.

**Thus endeth the contentes
of this boke.**

There foloweth prayers and full deuoute contempla
cyons with thankynge of all the benefytes gyuen to
mankynde/and specially in the werke of our redemp
cyon/of the incarnacyon and passyon of chryste/called
the fruyte of redempcyon. And fyrst it putteth a prayer
to moue the mynde of man to laude god. Ca. i.



Obe my god I desyre too laude the / for I
 knowe my selfe to be made to laude þ. Open
 my mouth in thy laude þ I may synge Joy
 to thy name. Stere my herte in þ / put away
 euery tedious thynge / infunde grace / kēde
 loue / take awaye wyckednesse of thy seruānt / cleanse me
 from all vncleannes of body & soule þ I maye be soude
 worthy vnto the honour of thy name / & therto open my
 lippes. But the dygnyte of thy depe maieste who may
 prayse worthely / beholde all the vertues of heuens / &
 euery aungelyke potestate suffyseth not to laude / cons
 dyngly þ magnytude of thy hyghnes. How moche les
 a frayle man fylth and wormes mete sayleth in thy co
 The fruyte. A.iii.

dyge laud. And so doth also every creature / every oꝝys
 son / every tonge / and sermocynd / what now ther
 foze I shall cease fro laude / soz I can not worthely laus
 de the / oꝝ elles therfoze I shall cease and holde me styll
 For I knowe myselte vnclene & vnsuffycient. Be it for
 bode suche ingratitude ꝑ I sholde cease to laude ꝑ / for
 every creature sholde laude the / moost of all truly relos
 nable man to whome ꝑ hast gguen so grete benefytes.

Laude to the holy Trynyte for hymselfe / and for the
 creacyon of heuen and erthe / of aungell and man / and
 for his benefytes. Capi. ii.



O Blessyd lord god / fader / so
 ne / & holy ghost thze per
 sones and one god / my lorde / my
 god / my maker / my redemptour
 my nouryscher / my defender / my
 sweetenes / my mercy / my refuge
 my strength / my victory / my sa
 uour / my Joye / and my glorie
 eternall. I laude the. I glorifye
 the. I honour and worshyp the. O blessye trinite for ꝑ
 thou arte in thyselfe / for ꝑ arte the hyghest god / frome
 whome floweth all gooddes / thou arte gracious eter
 nyte / thou arte eternall scypte / ꝑ arte the depenes of
 seippte / thou art onely god / and there is none without
 the. I laude and honour ꝑ. O blessyd trynyte ꝑ myght
 fully hast made of nought heuen & erth / sonne & mone
 & all thynges that be in them / and for it pleased the to
 make holy aungelles to laude and to ble ꝑ eternally / &
 that they myght assyst to vs saythfully in this exple of

houeable counseyles and helpynges/and to declare thi
ineffable goodnesse thou madest all thynges for man / &
more ouer þu made man with thy propre hādes to thyn
owne ymage and symplytude onely for the / & thou four
med in hym vnderstandyng / & noblyshed hym with
fre wyll. I laude and glorify the / for that grete gyfte
thou set hū in paradys / flowre with delytes that he
myght haue hygh thynges in fruytyon / in thynges
in gouernynge / and to possede all thynges to wor
shyp the for euermore. And thou made not these noble
creatures aungell & man for any necessity that þu had
to them / for truly all thynges was suffycient in þu to thy
eternal Joye & glorie / but of the feruour of thy charite
thou were moued to create them that suche creatures
shoulde be parte takers of thy ineffable Joy and glory
I laude and honour the good lord for that it pleased þu
amonge all thy blessyd werkes to make me a reasonable
man / and hast gyuen me wysdome / reason / vnderstan
dyng / & fre lyberte / & hast fourmed me with all ryght
lymmes and fetures of body / and hast gyuen me many
blessyd gyftes / spyrytuall & temporall / and also meet
drynke / clothe / & all thynges necessary whiche many a
good creature that hath serued the better thā I haue
done hath myssed / & for that thou hast visite my herte
many tymes w many graces / & spyrytuall monyces
deliuerynge me ofte fro many perylls both of body &
of soule / and fro sclaudres / shames / & rebukes of this
worlde to the whiche for my synnes I myght haue fal
lento / & for þu also that thou hast suffered me in all myne
iniquyte / malyce / & almyne horryble & abhominable
synnes / pacyently alwaye abydynge for my conuersyon
and amendement / whā innumerable tymes þu myght

The fruyte.

A.iiii.

haue slayne me / & of ryght haue put me to eternall paynes and dampnacyon. I laude & glorify the lord god for all thy mercy whiche alwayes þu hast shewed to synners / pacyently abydyng for the / mercifully callynge them / benyggenely receyvyng the / habundauntly grynynge grace to them / and to suche famylaryte admittynge the / as though they had neuer synned. O merciful lord & pacyent god what shall I saye to the for all these benefytes / what laudes and thankynge shal I yelde to the / what & all wy synnes were boyded from me truly yet were not I worthy for þe lest of thy benefytes and mercyes to gyue the condygne laude / but as a wretched spinner can in all my herte I laude the. I thanke the. I honour & worship the / and all honour & laude be yelded to the now and euermore. Amen. Paternoster.

Of the myserable laps of man & of the mercy of god shewed to hym / & of the incarnacyon of chryste. Ca. iii.



I laude and glorify the lord god for thy moost excellent mercy & indyrcible mysericorde / by the whiche thou dyd spare man from irreparable dampnacyon / trespassynge to the / beynge unworthy to all thy benefytes / sendynge hym out fro the gladnesse of paradysse to do penaunce for his synnes. And all be it he was worthy eternall dampnacyon for his trasgressyon / and shoulde not haue forgyuenesse / thou dyde not shewe than the rygoure of Justyce / but the swetnesse of ineffable mercy / puttynge to hym the burden of dyngge penaunce / and a fter lōge

tyme gyuyng the oyle of indulgence whiche gretly he
desyred. I laue and glorify the lord god creatour and
redemptour of mankynde for thy grete charyte by the
whiche man meruaylously create / more meruaylously
thou wolde hym resourne / & wher as than we beyng
thyne enemyes / & wycked deth had take lordshipp ouer
vs all. Thou hast remembred þ bowelles of thy mercy
and thou hast beholde from þ hygh habytacyon of thy
glory vnto this wepyng valey of mysery / & hast seen
thafflyceyon of thy people to be grete vpon the erth / þ
greuous burden of the chyldren of Adā. Therfore thou
were touched with inforth with þ sweteness of charyte
and thou dyd put in thy selfe to thynke on vs with cogi
tacyons of peas & redempcyon / for why whā that the
fulnesse of tyme was come / thou came to vlyte vs thy
nyng from aboue. And the desyres of prophetes by þ
erhy bycyon of incarnacyon taken thou dydest fulfill it
in apperyng god and man. Blessyd be thou therfore o
holy fader of heuen þ woldest not spare thyn onely belo
ued sone eternall god with the to sende hym downe to
this myserable worlde to take fleshe and blode of a byr
gyn to redeme man. Blessyd be thou o holy ghost for þ
thou gauest counseyle of the incarnacyon of the sone of
god / and of the redempcyon of mankynde / and wrought
test the mystery of the incarnacyō of þ sayd sone of god
in the body of a byrgyn. Blessyd be all þ holy trynyte in
whom was one counseyle / one wyll / one charyte / & one
operacyon in the hygh mystery of mannes redempcyō
all be it the seconde persone in deyte onely toke our sayd
humanyte on hy / wherfore o swete sone of god blessyd
be thou that of grete pyte / compassyon / and of excellēt
charyte enclyned thyself so benygne to descende from

the trone of god / and from the herte of the fader to this
 valey of myfery for vs to be incarnate & to take fleſſhe
 and blode of the ſwete vyrgyn mary the holy ghoſt ga-
 derſge togpder the clene and pure droppeſ of blode of
 her vyrgynall body / ſourmyſge therwith the pꝛecpous
 body of chyn humanyte / fulfyllſge the holy ſoule & bleſ-
 ſyd body of the ſayde vyrgyn mary ſuperhabundaſtly
 with incomparable gladneſſe and exultacpon in the ty-
 me of thy holy and clene concepcon / & lykewyſe in thy
 pure and chaſt temporal natpuyte. **Pater noſter. Ave.**

Of the vertue and holy lyfe of the vyrgyn mary / by
 the whiche ſhe deſerued to be the moder of god / and of
 the natpuyte of our lord. **Capi.**



Al. i. eene-
 lae. be. by
 gite. ca. p.
A.

O Blessyd vyrgyn Mary / thou
 art bleſſyd / and euer be thou
 bleſſyd for that þe pleased god moost
 hyghly by moost holy and vertuous
 luyng / for anone at the begynnyng
 in thy tendre aeye whan thou her-
 de ſaye & vnderſtoode that there was
 god / anone thou were full beſy and
 fereful in obſeruacpon and kepynge
 of the helth of thy ſoule / and whan þe
 herdeſt fully that þe ſame god was thy maker & Judge
 of all thy werkis / inwardly thou loued hym / & dradde
 gretely in thy mynde leſt thou ſholde offende hym in
 worde or dede / & after that whan thou herdeſt that he
 had gyuen laude & pꝛceptes to the people / & that he
 had ſhewed many meruayles to them þe purpoſed ſted-
 faſtly in in thy mynde to loue nothynge but hym / & tha

all worldly thynges were wonderfull better to the / &
after this herynge þ the same good wolde redeme the
worlde / and wolde be borne of a byrgyn / suche charyte *Ibidem.*
haddest thou to hym in thy herte þ thou thoughtest no
thyng but god / and thou wylled nothyng but god / &
as moche as thou myght þ withdrewest thyselfe fro
the presence and speche of thy parentes and frendes / & *Ibidem.*
thou gaue of thy goodes as moch as thou myght to þ
poore and nedye people / reseruyng of them full ytell to
thyselfe to fynde the in scarcet meet / drynke / and cloth /
no thyng pleased the but onely god / thou wylled euer *Ibidem.*
i thy hert to lyue to þ tyme of his natiuite / yf it might
so happen þ myght be made vnworthye handmayde
to the moder of god. I laude and honour the . O mary
byrgyn of byrgyns þ hast not sene before þ none lyke
to to the / ne to haue any suche folowynge after þ / þ first
of all in the worlde amonge womē hast bowed þ bowe
of chastyte and offred therby a gloriouse gyste to god
whan thou had it of no creature by lernynge / ne by wor
de ne by example / thou were not taught to do so / & thou
so ornate and beautifred with that vertue of chastyte
and with all other vertues þ pleased god most hyghly *Ibidem.*
guyde example of good luyng to all other / & whan
the tyme came in whiche after the cosuetude byrgyns
were presented in to þ temple / thou were ther amonge
them for the obediens of thy parentes / thy kynge in thy
selfe that nothyng was impossyble to god. And for as
moche as he knewe that thou desyred nothyng ne wyl
led nothyng but onely hym / he myght kepe þ in byr
gynne yf it pleased hym / yf not his wyl to be fulfilled.
And herynge all thyng comanded in the temple obe
dyently fulfillynge it þ retourned home agayne. And

Ibidē.

after that holy byrgyn thou brenned more feruently & fully in the swete loue of god thā thou dyde before / and dayly thou were iastambed with newe ardour & hygh desyres of loue / & therfore good lady thou enlonged thy selfe more than thou were wont to do fro the company of all people & was thyselfe alone bothe daye & nyghte dzedynge gretely lest thy mouth sholde speke / or eeres sholde here any thyng agaynst the wyll of thy god / or þ thyne eyen shelde se any delectable thyng. Thou was dzedefull alsoo in kepyngge splence lest þ sholde be styll not spekyngge suche wordes whiche thou shold speke / & so swete byrgyn thou were oft troubled in mynde and ferefull how thou sholde ordze thy wyttes and lyuynge to the pleasure of god. And after whan by þ aūgelyke salutacyon thou were plenarely instructe þ thou sholde conceyue a sone in thy wombe by the operacyon of the holy ghoſt / whose name sholde be Ihesus / and sholde be called þ sone of god / than therwith thou had a most feruent desyre to be the moder of god / but all be it thou knewe thyselfe electe therto of god / yet þ was not therfore in mynde exalted by elacyon / but of the fulnesse of profounde humylyte consentynge vnto that so hygh a myſtery / thou brake out wordes of this mater mekely sayenge. Lo here the handmayde of god / befall it to me aūgel aser thy worde. And this sayd forthwith goddes sone was incarnate in thy byrgynall body of the holy ghoſt. I laude and gloryfy þ. O good lady mary clene and pure byrgyn þ broughtest forth in to this worlde by most clene and chaste natyure þ redemptour of the worlde / and shewed to the worlde his sayuour of longe tyme desyred in the worlde / and in his byrth thou bare hym without sorowe & synne / in lykenyſe as thou con-

reueid hym in all clenes with suche exultacyon of soule
and body / that for the abundaunce of Joye and exulta-
cyon thy holy sete felte not the grounde that they stode
on. And whan thy swete sone oure lord Ihesu chryste
byghtnesse of þe faders glozy was borne thou lapped
hym in poore clothes reclynynge hy in a racke / for ther
was none other place wherupon to laye hym. And soo
the kyng of glozy wolde be borne poorely / in a poore
place / and of a poore byrgyn / layd on hey bytwene two
beestes for to bynge vs to the eternall ryches of heuen
And after his byrthe good lady whā thou behelde his
pulcritude & beaute thy holy soule dystylled as a swete
dew for Joye / thyngynge thyselfe vnworthy to haue
suche a sone / for sothly he was soo fayre and delectable
that who so euer behelde hym he was confortd of ony
sorrowe that was in hert. Therfore many of the Jewes
sayde. Go we to se þe sone of Mary that we maye fynde
therby cōsolacyon. And al be it they knowe not that he
was the sone of god / yet they receyued by the syght of
hym grete and meruaylous cōsolacyō. And good lady
whan thou behelde & cōsydered the places in his fayre
handes and preyte fete where the sharpe nayles holde
perce thugh / as thou had herd by holy prophetes / thy
blessyd eyen were replete with teres of wepyng / & thy
byrgynal herte was as clouen asondre for sorrowe. And
whan thy lytell swete sone behelde thy eyen full of we-
pyng / he was sorrowfull as vnto the deth for the. And
whan thou cōsydered the myght of his depte þe were
than confortd / knowynge well þe thy sone wolde haue
it so / and that it was expedient. And than thou cōfour-
med all thy wyll to his wyll / and so euer good lady thy
Joye was myxt with sorrowe. Blessyd be thou Mary

Al. r. reue:
lat. bte bzi
git te. ca. x.

O.

Ibidem.

Al. bl. reue
ls. ca. pmo.

Ibidem.

Al. r. reue:
ls. ca. x. O

Ibidem.

Mary moder of god / for þu nourysshed thy swete
 sone our lord with þu swete heuenly sode of thy pappes
 bathynge hym / byndyng hym in swadles / embrasyng
 hym thy lytell swete floure in thyn armes & byrgynall
 bosom / impressyng of tentynges to his fayre mouthe
 swete kysses of thy delycate mouthe. And whan þu dyde
 se hym sufferyng the greuaunce of a ponge chyld and
 weppynge / thou loosed his bandes layenge thy fayre ha
 des and holy armes ouer his crybbe / playenge w hym
 smyllynge on hym / spekyng fayre wordes to hym / and
 castynge the fayre lokes of thy byrgynall eyen on hym
 Patet noster. Ave maria.

Of the dolorous crucifyon of our lord Ihesu. ca. v.



Thankynges I yelde to the
 lord Ihesu chryst for that he
 pleased the obeyenge to þu lawes the
 viii. daye to be crucyfyed and anon
 in thy tendre infancie too be kytt in
 thy tendre fleshe w a knyfe of stone
 and tha to begynne to shedde thyn in
 nocent blode for vs / & to be ensygned
 with the swete name Ihesus named
 fro the begynnynge by the mouth of
 god / and shewed by the aungell / whiche by interpreta
 cyon is to save a sauour / & after the effecte of the same
 name thou decreued to saue vs thy people peculyer fro
 our synnes. And from thens forth thou neuer leste too
 werke our helthe. Swete Ihesu I beseeche the for the
 greuous payne that þu suffered than in thy tendre fleshe
 and for thy bytter weppynge to crucyfyse me from every
 spotte of synne / and graunte me suche grac that in a

Oratio.

most swete memory of loue thy holy name Iesus may
be inpynted in my herte. Vater noster. Aue maria.

Of the oblacyn of the thre holy kynges vnto
our lord Ihesu. Capi. vi.



Laud and honoure be to the
lord Iesu that so desyrably
woldest be sought of thre kynges / &
so to be founde of them by ledynge of
a sterre / and of theyni humbly to be
honoured / whā most deuoutly they
offred to the thre petyous gyftes /
golde / encens / and myrr / haupnge
in them diuine mysteryes. The golde
be signifieng thy regal power. The
encens thy diuine maieste. And the myrr of thy man
hode the mortalyte. We prayge Ihesu I praye y to sende Oratio;
me grace for to offre these gyftes to the. .choir.
The pure golde of petye lone. The swete encens of deuout
prayer. And the cleue myrr of mortyfycacyon of my
frayle fleshe. Vater noster. Aue maria.

Of the presentacyon of our lord in to the temple / &
of the purgacyon of our lady. Ca. vii.

Thankes I prayde to the lord Ihesu chryst that
in euery thyng woldest submytte thyselfe to y
instytucyons of y lawe / & in y armes of thy moder mes
kepe wolde be borne with oblacys of pore men. And so
lo: be thou wolde be presented in to y temple / & vnder y
substaunce of oure frayle fleshe offred thy selfe to god
the fader a holsome sacryfice for vs / and madest the se

cretenes of thy godheed to be shewed by the olde man
Symeon by inspyracyon of the holy ghost dwellinge
in hym. I gloryfye the cleane byrgyn Mary that in lyke
wyle woldest humbly submytte thy selfe to the lawe of
purpysacyon whan þ were no thyng bounde thereto
Antiph. fil. for onely vnto his lawe all the women were bounde þ
conceyued a chyld by the seide of man. But thou. O cle
ne byrgyn conceyued not thy blessyd sone by the seide of
man but by inspyracyō of the holy ghost. And so good
lady thou were all cleane chaste and byght wherfore
Bernard. thou hadde no maner necessitye of purpysacyon but
of p̄solūde humylyte. O cleane byrgyne thou woldest be
in this worlde amonge womē by purpysacyon as one
of them. And so was thy swete sone amonge chyldren
by cyrcūcyson as one of the. Than sythē thou meke la
dy woldest be purysyd that haddest no nede of purpys
Antiph. C. acyon how moche cause than haue we grete synners
to be purysyd and censed that be soo defyled and can
kered with synne. Therfore make vs good lady soo to
Oratio. be purysyd and censed here in this worlde frome eue
ry spotte of synne that after this lyfe in all clenness we
maye appeere before þ glorious face of thy blessyd sone
Amen. Pater noster. Ave maria.

Of the persecucion of Ihesu and of his fleynge in
to Egypte and of the holy Innocentes slayne of Herod
de. Capitulo.



Thankynges I yelde to þe
 be þe chryst / sarpence of
 the fader & vertue of the hpye god
 that woldest so perspely take all our
 insymptes / debplytes / and offenses
 on the / exceptynge ygnorance and
 synne / so that thou woldest fle dethe
 a mortall man fro place to place / for
 Herode gylefully sought the & foude
 the not / wherefore he comaunded to
 flee all þe chylde of Bethleem from two yere age . But
 þe hope of pylgrymes went in to egypte / & ther thou
 dwelled in egypte vnto the deth of Herode / & byde suffer



there grete pe
 nury & pouers
 te / for they þ
 sholde be thyn
 wolde not res
 ceue the / but
 anone at thy
 begynnynge de
 spyled þe . And
 after the deth
 of herode thou
 were called as
 gayne from E
 gypte in to na
 zareth . And af
 ter thou obeyed
 thy parēttes
 Pater . Ave .

The fruyte.

B.l.

Of the inuencion of Ihesu in þ temple. Capit. 11.

I Laude & honour the Ihesu chryst þ beyng in
a age but. xii. yerres þ late in the temple in þ myd
des of doctours askynge and herynge them / and thou
taught them so moche þ more whan þ asked them que
stions prudently. And there thou raddest thyne owne
prophecy i play. And þ blessyd sone of god begā to grow
we in age & wylloom as god & man. And. xxxii. yerres
thou were as a seruaunt so suffrynge for our helthe / and
thou were conuersant amonge me / mekely / Justely / so
briely / & paciently to gyue vs traiple of lyuynge. I pray
the good Ihesu for all þ vertues in whiche þ laddest thy
lyfe þ thou wylt graūt me the habūdaunce of thy grace /
wherby I may profyte in dayly encreasyng of all ver
tues to þ laude and glory of thy name. Amen. Pater.

Oratio.

Of the baptym of our lord Ihesu. Capit. 12.

Thankynge I yelde to our lord Ihesu chryste
for that thou woldest be baptysed of thy holy ser
uaunt saynt Johan / whan than for thy mekenesse the
fader testyfyed that thou were his onely consubstācy
all sone by his voyce sayenge / here is my welbyloued
sone / in whome I am well pleased. The holy ghost also
apperynge on the in lykenes of a doue. And this þ toke
not for thyself but for vs to halowe therby our baptym
and to make it a holysome sacrament of saluacyō for vs.
Lorde Ihesu I thāke þ for my baptym wherby I am
made a chryste man / and for that it pleased the I shold
be borne of chrysten parentes / and in the tyme of grace
and for that I am instructe in þ true sayth of thy chrys
che / & where as many tymes I haue despyled my bap

Oratio.

tym by by syne and wyckednes swete Ihesu I pray þ
to clense me agayne by þ sacrament of true penaunce
so that after this mortall yse I maye appere before thy
glorious face in the same clennesse that I was in
the tyme of my bapty[m]. Vater noster. Ave maria.

¶ Of the fastynge of Ihesu in deserte. Capi. xi.



Thank
ges I
yelde to þ lord
Ihesu chryst þ
anone after the
bapty[m] were
led in to deserte
there laborþge
in bytternesse
of abstinēce / in
hūgre / i thurst
i colde / & hete &
suffred ther al
so many other
infirmytes of
man / & there þ
dyde wake by
nyght in pray
er / & thou þ art
þ fode of aūgel

& man dyde hūgre & thurst / after þ thou had fasted .xl.
dayes and .xl. nyghtes / ond suffred the sēde to tempte
the. O god Ihesu I beſeche þ for all thy holy prayers
and for all oryſons whiche at al tymes thou prayed for
vs the syght of god thy fader. Ihesus sende me grace
The fruyte.

B.ii.

haupng no redargucyons necōtatiueres in his mouth
to ble abstinence and bygylles / and make me holy and
perlyte in all cogytacyons wordes and dedes to laude
and glory of thy name. Vater noster. Aue maria.

Of the predycacyon and holsome doctryne of our loz
de Ihesu / and of his glorious ensamples. Ca. xii.

Laude and gloryfy the lorde Ihesu chryste for al
the holy werkes that thou wrought from þ day
of thy holy bapty m vnto thy passyon / for in that tyme
thou gadred the couent of thy dyscyples / and amonge
them thou chace. xii. apostles / that by the thou myght
subdue to the / the proude and hygh of this world. And
in those dayes thou opened the bolome of thy pyte and
mercy to all them that came to the / & thou preched open
ly to all men remyslyon on synnes / and entrynge of the
kyngdome of heuen. And ofte thou were fatygate and
wey of Journeys and of colde / and somtyme of feruor
of hete / and in all this thou suffred many persecucyōs
and sclaunderes of the progeny of them that thou were
borne of / for in theyr wordes they sayde agaynst the / &
marked wrongfully thy dedes / layenge wayte on the
by daye and nyght / couetyng contynually thy dethe /
resystynge the / and dysonestynge þ by wordes / dedes
and blasphemies sayenge / this mā is not of god / but a
synner & hath a fende in hym / he maddeth in belzabub
pryncce of fendes / he casteth out deuylles / he begyleth
the people / he is a gloton / a drynker of wyne / and the
frende of polycanes. These and many other blasphem
ies they sayd of the / and oftē tymes they wolde haue
stoned the / and all this thou suffred paciently / and be
had thyselfe before them as a mā not herynge / and as

And for as moche as they were harde of herte & slouth-
 full of beleue/ thou cōfyrmed thy wordes with tokens.
 folowynge. In weddynges thou touned water in to
 wyne. Of fyue loues and two fysshes thou fedde fyue
 thousande men. Thou walked vpon the se. Before thy
 dylcyples Peter James and Iohñ thou were transpy-
 gured. Thou gauest syght to blynde mē. Thou made
 the dombe to speke/ the deef to here/ the creples to goo.
 Thou cured lunatpkes. Thou delpyered possessed of
 fendes. Thou reysed deed men. Thou censed leproes.
 Thou delpyered a woman taken in aduoutry from cō-
 dempnacyon of deth. Thou censed Mary maudeleyn
 from synne. Thou heled the woman from the fluxe of



The fruyte.

blode. The wo-
 man y was in-
 curuate & cro-
 ked. xliii. yere
 y reysed vp ry-
 ght. Whā thou
 was wery of
 thy Journaye
 thou satte by a
 welles syde tal-
 kyng to a wo-
 man/ and y ga-
 uest her know-
 lege of y and of
 herselle. Pater

The entrynge
 of Ihesu in to
 Iherusalem.

B.iii.

Blessyd be thou lord Ihesu chryst for the moost
holy teres of wepyng / whiche thou wept at the
monument of Lazar / and vpon the crte of Iherusalem
and for all the wepynges that euer þ wepte. And for
thy humble & meke entryng in to Iherusalem / whan
thou sate on an asse before fyue dayes of ester / for thou
came as a pascall lambe to be offred the fyfte dawe for
our synnes / whan the hebrewe people mette with the
with floures and palmes cryge and sayenge. Blessyd
be he that cometh in the name of the lord. And not lon
ge after the nyghte before thy passyon thou made thy
laste souper with thy dyscyples / sayenge to them these
wordes. One desyre is whiche effectually I haue desy
red to ete this pascall souper with you / that is playn
ly to saye. I haue feruently desyred to gyue you myne
owne body and blode / and to fede you therewith before
I suffre deth for you. And after thou had eten the pas
call lambe with them thou dydest ryle fro the table and
puttest of thy garment fastyng a linnen clothe aboute
the / and full humbly thou enclyned thyselke wasshyge
thy dyscyples fete / and dryge them with a cloth. And
this done thou put on thy besture agayne / & lpyttinge
downe estones at the table thou sayde / know ye what
I haue done to you. I lorde and mayster haue gyuen
example to you / that i lyke wyse as I haue done so you
do the same. And amonge all other wordes that thou
spake thou were troubled in spyryte / and protestyng
thou sayde. Cruely I say to you that one of you shal be
traye me. And herpunge this they began to be full sorp /
and all they one after other sayde to the. Lord wether
I am he. And thou sayde to them / he that putteth his
hande vnto me in the dysch / he it is that shal bettaye me

And the souper ended thou made a termynacyō of the
olde testament begynnynge the newe/whan thā with
thy holy hādes thou dyd cōsecrate thy precyous body
and blode in fourme of brede and wyne/fedpge thy dys
cyples therewith/guynge them auctory and by them
to all preestes to the worldes ende to do the same/whā
thou sayd these wordes. Doye this i to my cōmemorā
cyon. O what excellent loue shewed thou vnto vs good
Ihesu in that tyme/whan not onely thou wold dye for
vs/but also wolde fede vs dayly with thy precyous bo
dy and blode/that we sholde not hunger ne thurst for
euermore. And for that we synne dayly agaynst god/
and thou myght dye but ones for vs/therfore in this
worthy sacrament I wolde dayly be offred by the han
des of the prest to god thy fader for oure cotydan syn
nes. And for as moch as we be in dayly conspycte of ba
tyle with our cruell enemy the fende/thou ordeyned
suche prouysyon for vs that I perceypon of this wor
thy sacrament sholde be as a toure of strēgth for vs
agaynst his cruel malyce. And for that we sholde haue
sure truste to obteyne the kyngdome of heuen/thou hast
gyuen vs the sacrament of thy precyous body to be a
pledge or a weddeto vs of eternall glorie/ & to lede vs
the waye to thy glorious kyngdome. *Oratio.* Benynge Ihesu
I praye the to gyue me grace soo worthely to receyue
thy precyous body before my deth/wherby I may eat
tayne the kyngdome of heuen/for saythfully I truste
so on thy grete mercy that thou wilt not exclude them
from thy heuently kyngdome/vnto whome it pleaseth
the to be knytte vnto/by comexpon of this honorable
sacrament. Vater noster. Aue maria.

**¶ Of the prayer of our lord made thys on the moūt
of Olpuete. Capi.**

xiii.



Thankynges be to the my
lorde Ihesu chryste that
after thou hadde wroughte the
foresayde mysteryes of consuetus
de thou wente than to the moūt
of Olpuete/ wherfore thy passy-
on thys thou made thy prayer
to thy holi and blessyd fader of he-
uen/ in the whiche moost deuous-
te prayer thou suffred in thy selfe
a grete conflycte by reason of two
loues that were in the/ one was by meanes of the loue
whiche naturally thou had to thy humanyte/ and in þ
other parte by reason of þ feruent and charytable loue
whiche thou had to mannes soule/ whan by knowlege
of thy godheed thou called vnto thy holy mynde all the
horryble passyon that thou sholde suffre for man in thy
sendre byrgynall body/ wherfore suche drede was in þ
by reason of naturall loue whiche thou had to thy selfe
that thou prayed to thy fader saye ge. fader yt it be pos-
sible make and cause the chalyce of this bytter passyō
to be taken fro me. But yet þ feruor of the excellent loue
whiche thou had to þ redempcyon & saluacyon of man-
nes soule exceded fer thy fyrste naturall loue/ and in su-
che maner ouercame it and depressyd it/ that in conclu-
dyng thy prayer thou sayd. fader not my wyll in this
petcyon/ but thyn be fulfylled & done. And after thou
had prayed thus thre tymes/ the dolorous passyō that

thou sholde suffre was so freshely wth bytternesse prynced in thy holy mynde / that for anguyllhe of naturall drede thou were cast in to suche an agony / that for the purete of thy complexon thou swete blode and water so that the pure droppes of blode fell vnto the groude. And than an aungell sent from thy fader appered confor tyng the. And not wthstandynge all this in shewynge that thou loued mannes soule better than thyn owne lyfe / thou leste not to suffre bytter passyon & cruell deth for vs. O good Ihesu for thy holy prayer / bytter agony and excellent loue whiche thou shewed to vs sende me grace to be deuoute to the in holy prayers / and hertely to loue the agayne for the swete loue thou hast shewed to me. Vater noster. Aue maria.

Of the capcyon of our lord Ihesu / and of his byndynge / and how he was presented before the Judges and of his illusyons. Capi. xv.



Laude and glozfy the lord Ihesu chryst that after thou were confort of the aungell / voluntarily thou went to the place where thou knewe to mete with thy traitour Judas / and after þ he had betrayd the with a kysse / all thy frendes slepyng from the / thyn enemyes byplotely set holde on the / byndynge thy handes behynde þ / that came to lose thy bande of our captyuete / and thou full mekely

The fruyte.

C. i.

saydest to þe companye / as to a thefe þe come with kny
ues & staues to take me / whan dayly I was techyng
in the temple / & þe dyde not holde me / but now this is
your houre & power of derkenesse. And the wycked per
sones carped the most meke lambe as a thefe or a gyl
ty man fast bounde and presented the fyrst to Anna / &
thou moost wyssest was ther examyned of thy doctryne
and of thy dyscyples / as though thou had ben most vn
wysse. And þe answered / that I spake was openly sayd /
therfore aske them þe herde me what my wordes were.
And thou lord of all thyng were soze stryke by þe han
des of one that stode besyde sayenge / why gyuest thou
suche answer to þe bysshop. And þe answered agayne
mekely / yf I speke euyll take wytnesse of euyll / & yf I
sayd well why smyttest me. Than Annas sent the faste
boude to Cayphas / before whom they made the lord
of heuen to stande / to whome thousande thousandes of
aungelles assysteth in heuen beholdinge & laudynge the.
And there thyn enemyes sought & sayd agaynst þe ma
ny fals testimonies. And þe that art þe hygh trowth said
no worde / but suffred all thyng equally / & stode there in
grete pacyence & charyte. God before men / þe creature
before the creature. And whan thou were asked & adiu
red / humbly þe confessed to be the sone of god. And they
sayd that thou spake blasphemies / and that thou were
worthy deth / & they smote the cruelly on the face & on
the necke with theyr handes / & behad themselves ful ma
lycyously agaynst the after theyr owne wyll / not onely
despyse the / the sone of god / but they forgate in the
all compassyon of humanyte / & they began to spytte in
thy amiable face / in þe whiche aungelles despyeth to be
holde / & they despyled þe the moost beauteous in fourme

and shap before all þ chylidren of men w the fylth of re
chynges & spyttþges of theyr lothsome mouthes / & in
beryson they hyde thy most bryght eyen þ illumineth
heuen & erth / & they strake the full scornefully sayenge
þrophccy now & tell who he is that smyteth the . And
many other blasphemies they put to þ / & these wycked
men without any mercy sought meanes to sle the / not
sparynge to smyte the on the face / & thus they vered þ
all þ nyght w iniuries / despylynges / & passyons . And
erly in the sprynge of the day the prynces & senpours of
perestes came togyder takþge coußell how they myght
destroie the by moost shamlull deth / & they had the bes
fore them / askynge whether thou were þ sone of god / &
that thou sholde shewe it openly . And thou answered
confyrmynge that thou were the sone of god . And they
said / what other wytnes shal we desire / we haue herde
it sayd of his owne mouthe . Than all þ multytude rose
vp and ledde the forth fast boude & presented the to þy
late the Iuge accusynge the & sayenge that þ were a
subuerser & a decepuer of the people / techynge ouer al
Jury vnto that cyte . þy late herynge this cansed þ to
beledde to Herode / and thou went thyder full mekely
& pacyently in the wayes of our helthe . And whā thou
were presented before Herode thyn enemyes stode cons
tauntly accusynge the . And Herode asked þ many ques
tyons / trustynge to haue seen some tokē or myracle of
the . But thou good Ihesu gauest none answer / & wol
de shewenoo token / but the sygne and token of humy
lyte and pacyence . And they mocked thy goodly prouy
dence / trowynge thy pacyence and humylyte to be fas
tuyte and ygnoraunte . Therfore Herode with all his
despyled the / and in mockynge they put on the a whyte

The fruyte.

C.ii.

Oratio.

best ure in tokenyng of fatuptye/and so with vn honest
vncurrentely Herode sent to the Pylate agayne. And
that day by cause of the Pylate and Herode were made
frendes that befozetyme loued not other. And by the
waye as thou went Ihesu myne onely hope from one
wycked mā to an other thou were illuded and werped
with soze percucyons and strokes. Heke Ihesu I bes
seche þ for all these irrysions and veracyons that thyn
enemyes dyde to þ/defende me from all myn enemyes
bodily and ghostly/and sende me pacyence in all trybu
lacyons and aduersytes. Amē. Vater noster. Ave.

Of the clamour of the Jewes agaynst Ihesu to ha
ue hym crucifyed/and of his expolyacyon and flagel
lacyon. Capi. xvi.

Unde Ihesu chryst/sonne of the euer lyuynge god
I laude and gloryfy the for all þ iniuries thou
suffred whan thyn enemyes brought the in to the pre
tozy befoze Pylate/and they wolde not entre in/ but Pi
late went out to them & sayd/what accusacyon byynge
you agaynst this mā. And al they cryed/þ he were not
a malefactour we wolde not byynge hym to the. Than
Pylate went agayne in to the pretozy and called the to
hym and sayde. Thou arte the kynge of Jewes. And þ
answered agayne/thou hast sayd so. Chā Pylate sayd
to the/thy people & bysshoppes hath brought þ to me
what hast þ done. Thou answered/my kyngedome is
not of this world/þ my kyngdome were of this world
my mynystres truly wolde make defence that I shold
not be yolden to the Jewes. Pylate sayde/therfoze thā
thou art a kynge. And þ answered mekely/thou sayste

that I am a kyng / therto truly I am borne / & for that
 I came to the worlde that I myght bere wytnesse of
 trowth / & euery man that is of trowth hereth my word
 And Pylate went out agayne to the Jewes & sayd. I
 fynde no cause of deth in this man / therfore I wyll cha
 style hym & let hym go. There is a consuetude amōge
 pou that I shall delyuer you a prysoner at Ester / wyl
 ye that I delyuer to you y kyng of Jewes. They ans
 swered nay not hym but baraban. Than Pylate toke
 the and made the personally to put of thy clothes / and
 thou stode naked and bare suffryng the erubescens of
 nakednesse in the ptesence of thy moder as thou were
 borne of her body / and before thyn irrysors & enemyes
 all thy frendes fleyng from the. And personally thou
 put thy hādes aboute the pyller / & thyn enemyes boū
 de the fast / and the cursed tyrantes layde vpon thy fay
 re body tendre and clene frō euery spotte of synne / some
 with whyppes and some with rodde / and thy skynne
 was so tendre & fayre / so that with the leest stroke that
 they coude laye on thy body the purpze blode appered
 freschly in syght vpon the fayre beautiful skynne / & at
 the fyrst stroke thy sorowfull moder that stode by y fell
 to the grounde as deed / and takyng spyrte agayne she
 behelde all thy body betē & scourged that the streames
 of blode ranne downe on euery syde / the bare bones ap
 peryng of thy sydes. And this was most bytter of all
 whan they drewe the knotty scourges they rent away
 the flesshe withall. And than good Ihesu thou stode al
 tremblng & quakng for anguysshe & payne all blo
 dy and tozned / so that fro the soule of the fote to y toppe
 of the heed i the was no hole place where thou myght
 suffre ony more betyng. Than one moued in spyrte

li. x. reue
 la. ca. x. A

Ibidem.

Ibidem.

Ibidem.

The fruyte.

C.iii.

whether they wolde see the not Jugged to dethe. And
than whan thou were losed from the pylle/ thy blessyd
Ibid. E. modre behelde the place where as thou stode/ and she
sawe it replete with thy bloode/ and she folowynge the
knewe wher thou had gone by the tokens and steppes
of bloode/ for the groude where thou had gone appered
infused with thy bloode. And all this swete Jhesu thou
suffred takynge on the all the wrath whiche we deserv
ued for our synnes. O good Jhesu for the bytternesse
of thy scourgyng with the whiche the tendre membris
of thy body were torne. And for the grete sorowe that
entred thurgh thy body whan thou were taken from
the pylle and clothed agayne in thyn owne clothes/ &
for thy dreydes/ anguysshes/ effusyons of bloode/ and for
all the pyntes of woundes whiche thou toke in thy byt
ter scourgyng/ and for the hony swete memozy of thy
blessyd passyon I beseeche y to gyue me grace perseue
rauntly to bere it in the cogytacyons of my herte/ & that
thou wylte ouersparyge the interpoure partes of my her
te with thy precyous bloode to y laude and glozy of thy
name. Amen. Vater noster. Ave maria.

Of the expolyacyon/ illusyon/ crownaeyon/ and per
secucyons of the heed of Jhesu. Capi. xvii.

Thanksges I yelde vnto the lorde Jhesu chryst
that the thyrde houre of the daye were spoyled
of thy clothes by the mynystres of pylate/ & before all
the compayne of thyn euemyes they clothed y kynge
of glozy with an olde purpze clothe/ that fro the begyn
nyng were circūdate with glozy and honour/ and set
tyng the vpon a stole they put a boystous garlonde of

Sharpe thornes on thy heed whiche with theyr staues
 they had waythed / smytynge and pressynge it downe
 as cruelly as they myght without ony mercy / so that
 the blode stremed downe pyteously frome thy dyuine
 heed ouer thy face and necke / that therewith thyn even
 were blynded / thyn eres / nose / and thy mouth repleted
 with thy blode / and all dysfigured / and they gaue the
 a reede in thy ryght hande for a regall septr / whiche
 arte kynge of kynges and lord of lordes / and knelynge
 before the they Illuded the sayenge / alhaye kynge of
 Jewes / and they smote y with grete strokes that arte
 lord of vertue / to whome sonne / mone / and euery celes
 tyall ordre doth seruyce / and they spytte in thyn amya
 ble face / of whose pulcrynitude and beaute the sonne and
 the mone meruayleth / and they toke the reede from thy
 hande whiche was grete and harde and smote y ther
 with on y heed. O good Ihesu for this thorny crowne
 whiche w many punctures wouided thy blessyd heed
 and for thy myserable bysage whiche was dysfigured
 reed and woful by smytynge and wepynges / blacke
 and blewe with plages / suffused with blode / andyled
 by spyttyng / graunt my soule so amya ble a face that
 thy clere eyen may deylte to se her. Vater. Aue maria.

Of the wrongfull condempnacyon of Ihesu to the
 deth of the crosse. Capi. xviii.



Thankynges I yelde to y lord Ihesu chryst
 for the holy and deuoute steppes that thou
 wente / goynge fro the pretory beyng the
 crowne of thornes / & the purple bestymment
 whā Pilate presented the to thyn enemyes
 The fruyte. C.iii.

sayenge beholde man/as though he sayde / yf this mā
hath offended y lawe / spare hym now for as moche as
ye se hym deiectione / myserable / & rewefull to behold. And
they behelde the with terryble eyen and cryed. Crucyfy
hym. Crucyfy hym. And Pilate sayd I fynde no cause
in hym / therfore take ye hym & crucyfy hym. Thā thei
cryed / we haue a lawe & after the lawe he must dye for
he nameth hymselfe the sone of god. Than Pilate en-
tered in to the pzetory & called the to hym & sayd. Frome
whens art thou. And thou saypence y procedest fro y
mouth of the hygh god answered no word for y were
so meke in all thy iniuries / y the Juge of inqwyte mer-
uayled therof. And whā he sayd to the y he had power
to coucyfy y & also to delyuer y. Thou answered mekes-
ly / thou sholde not haue power in me / but yf it weer gy-
uen the from aboue. Than Pilate wente out & sayd to
the Jewes / behold your kynge. They denied & forsoke
the to be theyr kynge sayenge / we haue no kynge but
Cesar. Truly Jhesu I knowlege the this day to be mi
god & my lord / & playnly I Jove in the / that we haue
the to be our aduocate & bysshop that knowest wel how
to haue compassyon of our infyrmytes / & I praye the
that thou wylte knowlege me this day before y face of
thy fader / & say this to my soule. I am thy onely helth
O myne onely solace y people cryed horryble agayne o
the to the Juge sayenge / yf y let hym passe so y art not
Cesars frēdes. Thā Pilate knowynge y for enuy they
had brought y to hy / but yet wyllyge to satisfye y peo-
ple he washed his hādes & sayd. I am innocent from y
blode of this mā ye may it se. And all the people cryed &
sayd. The bēgeaunce of his blodd must fall on vs & on
our chyldren. Than he delyuered to them Baraban &

Juged the innocent sone of god to deeth O good Ihesu
for this terryble sentence of thy dampnacyon / & for the
grete humylyte / pacyens & softnesse whiche þ shewed
vs in all thy trybulacyons & anguysshes whiche þ suf
fred goynge in & out fro Juge to Juge / make me hum
ble & peasyble in all my werkes . Amen . Vater noster .

¶ Of the berynge of the crosse to caluary / & of the crus
cyfenge of Ihesu . Capi. rix.



Thankynges I yelde to þ lord
Ihesu chryste þ þ syxt houre
of the daye putttest of þ purpze vesty
ment / where than the cursed tyraun
tes fyerly plucked it of from thy ten
der body soze wounded whan it was
cleuen fast with dyre blode to thy bos
dy / wherwith they drew þ skynne
and the flesshe / with the whiche thy
body was all to rent / rased & tozne / &
streamed agayne freshly with blode . And than they clo
thed theftones in thynne owne besture full ygnomyny
ously / & thou were ledde byt wene two theues berynge
thyn owne crosse grete & heuy on thi sholders thzugh þ
crite towarde caluary with grete wondrynge of people
some lamentynge & waylynge for the / some ylludynge
and scozynge the / & some smytynge the with soze stro
kes sayenge . Go forth these / go forth traytour / go forth
fals deceyuer & begyler of people . And al be it thy sorow
full moder for multytude of people coude not se who
smote the / yet she myght here clerely the sowne of þ vio
lent percucyons & strokes that they layde on the / & thā
thou were so faynt of body and so feble by beawes of so

Al. i. reue
lat. bte bnf
gitte. ca. 7.
H.

grete passyngs & effusyngs of blode þ thou fell downe
 to the grounde with the heuy crosse on thy backe / & thā
 they compelled an other man to bere thy crisse to calua-
 ry / and this they dyde for no compassyon of the / but for
 fere lest thou should haue dyed without greter turme-
 tes. And the good woman Veronica brought to the a
 fayre sudary whiche thou set to thy bysage / wherin þ
 prynced a piteous pecture & a dolorous memorypall of
 thy passyon to be depely prynced in the hertes of thy lo-
 uynge pooze seruañtes in this worlde. And as þ wente
 in these paynfull trybulacyngs / thou turned thyselfe to
 the woman þ solowed lamentynge the / with swete wor-
 des confortynge them / and despyed that they shold not
 wepe on the / but on themselves and theyr chyldren. And
 whan þ came to the place of paynes / all þ instrumentes
 for thy crucifyenge were ordeyned there redy / whiche
 thy moder behelde with moost sorowfull herte / & perso-
 nally ther þ put of thy clothes / the wycked mynystris
 layenge amonge themselves. These vestures be ours / he
 may no more haue them for þ he is cōdemned to deth
 And thou Ihesu standyge there naked & bare as thou
 were bozne / one renuyng brought to the a coucrynge /
 wherof inwardly thou Joyed / and fastenyge it aboute
 thy myddes mekely þ layest downe on the crosse / spre-
 dyng out thy armes and layenge forth thy legges in
 length / thou offred there thy precious wounded body on
 the harde crosse in sacryfyce to god thy fader as a most
 meke lambe for our synnes / & the cursed tyrantes cruel-
 ly nayled fyrst thy ryght hande where þ hole was per-
 sed for the nayle to entre / & than with a rope fastned to
 thy hadewrest byolētly halynge & drawynge they nay-
 led thy lefte hande on the syde of the crosse wher as the

Al. pmo. re
 uela. cap.
 H.

Ibidem.

hole was ordeyned for the same / & in lyke maner halp
 ge / drawynge / & straynyng the crucyfied fyrste thy
 ryght fote & vpon the same the lefte fote with two nay- Abide O.
 les / wherby þ synowes & baynes of thy body were bro-
 ken / & by suche cruell extencion & haylyng the ioyntes
 of thy body were dysolued and losed that all the bones
 myght be nombred / & all the woundes of thy body / & al
 the dolours of them therby were renewed / & the horry-
 ble payne of thy woundes etred thzugh al thy bowelles
 and the sharpnes of the nayles perced the secretes of þ
 marowe of of thy bones & synewes / byngynge of to vs
 þ precyous tresours of thy blode. O good Ihesu for all Oratio: 5
 these dolours that þ suffred goynge to thy deth / & in thy
 crucyfenge whā þ were so strayned on þ crosse þ thou
 coude not meue hande / fote / ne none other mebre of thy
 body but onely thy tonge wherwith thou myght pray
 for thyn enemyes / and for all the dolours that wente
 thzugh all the interyour partes of thy body whan thy
 crosse was reysed & let fall in to the mortres with suche
 byolence that all thy soze bones cracked / & for the grete
 charpte that made the ascende on the crosse I pray the
 that thy charpte may brenne & cosume al my synnes so
 fully in my soule þ she may be made a moost pure myr-
 rour in the syght of thy godhede. Amen. Vater. Ave.

Of the blasphemies of the Jewes / & of the prayer of
 Ihesu on the crosse for his enemyes. Capi. xx.

Thankynge I yelde to þ lord Ihesu chryst for
 that þ hangynge on þ crosse suffred many grete
 derispons & insultacyōs of thy cruell enemyes / for why A. l. i. reue-
lat. bte byt
gutte. ca. 7.
 som of the sayd that þ wert a thefe / & som that þ wert a
 grete lyer / & som affirmed & sayd þ none was worthier

deth than thou were / & some sayde þ thou coude helpe
 other men but thou coude not helpe thyself / and some
 blasphemynge sayd / þf thou be chyz st kynge of Israel
 come downe of the crosse that we maye bpleue on þ / &
 many other blasphemies they sayd of the. And not with
 standynge all this þ had more compassyon of them thy
 cruell enemyes than thou had of thyselfe sufferynge so
 grete tourmentes / so that of thy habundaunt charyte
 thou prayed for them sayenge. Fader forgyue them for
 they knowe not what they do. **O** cruelte of people of
 this world þ wyl shewe no mercy for small offences do
 ne agaynst the. but wyl be auenged wistout pyte / no
 thyng regardynge þ grete charyte of chyzst / grynng
 bys example of excellent compassyon / but suche vengea
 ble people sholde remembre this wyrté. That they whyz
 che wyl shewe no mercy / no mercy shal haue. **I**hesu I
 praye the for thy passyō / and for the charyte that thou
 shewed prayenge for thyn enemyes / gyue me grace to
 loue my frendes in the / & myne enemyes for the / & glad
 ly to forgyue them that offendeth me / that thou merci
 full lorde wylte forgyue all myn offences wherwith I
 haue prouoked the oft to wrath. **Pater noster. Ave.**

Oration.

Of the mercy of **I**hesu shewed to þ these hangynge
 at his ryght syde. **Capi.**

xxi.

Thankynges I yelde to the benynge **I**hesu for þ
 grete mercy thou shewed to the these that hege
 belyde þ at thy ryght syde whan of hertely cōtrycyō &
 stedfast sayth he sayd to þ / haue mynde of me lorde whā
 þ comest to thy kyngdome / & thou lorde of mercy / not
 onely graūted hþ forgyuenes of synes / but also þ blys
 of paradise / sayenge to hþ. **Truly I say to þ this day þ**

shalt be with me in paradysse. Mercyful Ihesu I pray *Oration.*
the to graunt me so bytter cōtricion for my synnes before
I dye/ wherby I may obtayne of thes full remyssyō/ &
also the blysse of Paradysse with the worlthypful thes y
henge at the ryght syde. Vater noster. Aue maria.

Of the wordes of Ihesu cōmendynge his moder to
saynt Iohn. Capi. xxii.

I Lande and glozify the lord Ihesu chryste for y
ineffable dolour whiche thou had hangynge on
the crosse/ beholdynge thy sorowfull moder standynge
besyde the/ tourmēted in soule wth inestymable dolours
and anguysshes for moderly cōpassyon that she had of
the/ whan she behelde the her onely sone so pytously ex
tent on the crosse without offence/ wounded with thou
sande woundes/ & fleshe taken of her by gynall fleshe
all to rent and tozne. And the cruell deth whiche thou
suffred of the people/ of whose progeny thou were borne
hauynge no consolacyon of frende / for all were fledde
fro the/ therfore thou loked to the grounde where thy do
lorous moder stode yf happely she myght helpe y / but
thou hadde no helpe of her for she was faynt and sorow
full. And whan thou behelde her and other that loued *Al. l. reue:
lat. bte bzi
gutte. ca. f.*
the standynge by her soze wepyge and waylynge/ whi
che leuer wolde haue suffred that payne that thou suf
fred in themselfe with thyne helpe/ or to brenne in hell *D.*
for euer more than to se the so cruciate and tourmēted *Ibidem.*
And the sorowe that thou toke for thy moder and fren
des waylynge for the exceded all y bytternesse and try
bulacions that thou suffred in thy body or in thy hert *Ibidem.*
for full tenderly thou loued them. And thou cōmended

Oration. thy moder to thy dyscypple saynt Iohn sayenge to her.
woman beholde thy sone. Ihesu I beseeche the that in
the dredfull houre of my deth thou wylt comende me
to the protection of thy blessyd moder that she maye de
fende me fro the malyce and power of fendes / that by
theyr wycked sotylte they bypunge me not in to despyra
cyon / elacyon / ne from my fayth / but defended by her
thy passyon helpynge I may obtayne y Joye eternall
Amen. Vater noster. Ave maria.

Of the thyruste of Ihesu on the crosse / and of his byt
ter drynke. Capi. xxiii.

Oration. **I** Laude and glozfy the lord Ihesu chryst for the
thyruste thou suffred on the crosse by reason of ofte
and grete effusyons of blode and turmetes / but more
ardently thou thyrusted our helth & saluacyon / sayenge
thus. Tcitio. I thyruste. And thou the fonte of the was
ter of lyfe tasted soure eysell medled with bytter gall /
by a sponge therwith fulfylled and put to thy mouth /
and that thou wolde suffre and taste for mannes tresp
passe / tastynge the fruyte forboden hym by god. For
this thyrust and bytter drynke Ihesu I praye the quen
che in me the thyruste of carnall concupyscence and the
hete of worldly delectacyon / and kundle my desyre so to
vertue and to euery good werke / that after this lyfe I
maye be made dronke in heuen / with the plentefulnes
of thy hous / and with the swete wyne of the bysyon of
thy godheed. Amen. Vater noster. Ave maria.

Of the grete clamour of Ihesu on y crosse. My god
my god / why hast thou forsaken me. Capi. xxiiii.

I Ande & honour I yelde to þe lord. Ihesu chryst
 that so myserably hegest on the crosse byt wene
 two theues al wounded & pyteously rent. And for as mo
 che as thou were best & stroge of complexyon / therfore
 lyfe strpueth w deeth i thy wounded body / for some why
 les the dolours of thy membles & synewes of thy bodi
 wounded ascended to thy hert / whiche was most fleshy
 and vncozrupte / whiche bexed the w incredible dolour
 a passyon. And some whyles the dolour descended from
 che herte vnto the mebles lacerate & tozne / & soo de the
 was prolonged in the Ihesu w grete bytternesse / & hā
 gynge on þe crosse in suche horryble tourmētes þe cryed
 to thy fader w a grete voyce sayenge. My god / my god
 why hast þe forsake me / as though þe said. O fader haue
 mynde why þe forsakest me in these bytter anguysshes
 therfore it is that I shold make satysfaccyon to the for
 the synne of man / & þe I myght turne away thy wrath
 fro them / & so recōcyled bi me they may synde grace be
 fore thy face. O my fader & lorde I haue fulfilled it w
 bytter passyon & cruell deeth I haue made satysfaccyō
 to thy faderly charyte w the brennyng desyre of broder
 ly charyte / & whose maker I was fro þe begynnyng I
 am made now theyr redēptour & sauour / & the kyngde
 dome of heuen whiche I posseded fro þe begynnyng by
 ryghtfull herytage of a sone / now I am become mā in
 this late tyme / & all bespronge w myne owne blode / þe
 man whose broder I am become maye possede þe same
 kyngdome for euermore i herytage by broderly ryght
 O swete Ihesu hertely I praye the for all the woundes
 of thy precyous body / & for the feruent anguysshe whiche
 thou suffred on the crosse to be there as a man fors
 laken of god / for that god shoulde not forsake vs ete

111. rreue
 lat. bte bti
 gutte. ca. 7.

Ibidem.

Oration

nally / and for the bytter wepynges whiche thou wept
on the crosse for vs with dolefull cryenge for huge byt-
ternes of sorowes and ardent desyre of charyte / forsa-
ke me not meke Ihesu at my last ende / but receyue me
to thy mercy and saue my soule that thou hast bought
so dere. Amen. Vater noster. Ave maria.

Of the wordes of Ihesu on the crosse. Consumma-
tum est. Capi. xxv.

Lorde Ihesu chryst that art moost purest my-
rour of the holy trynyte / whom I behold now
with the inwarde eye of my mynde / with all myne in-
warde bowelles I laude and glorify the / that about þ
houre of thy deth saydest these wordes Consummatum
est / as though thou sayd. Every thyng þ hath be sayd
of me by þ mouthes of holy pphetes / or fygured of me
in the lawe fro the tyme of my cōceptyon vnto þ houre
of my deth now is fulfylled in me. Lorde Ihesu chryst
I praye the for the vertue of these holy wordes graūt
me grace to fulfyll obedyently all thy wyl in obserua-
cyon of thy holy preceptes / & to orde my lyfe after thy
holy counseyles / wherby thy passyon helpynge I may
obtapne eternall felcpte. Amen. Vater noster. Ave.

Of the expyracyon of Ihesu / & of the myracles befall-
ynge in the tyme of his deth. Capi. xxvi.

Redemptour of mākynde Ihesu chryst I laude
and honour the that whan þ tyme of deth was
come thy blessyd epen appered all deedly / the chere of
thy bysage was all waylyng & lamētāble / thy mouth

open ed / thy tethe appereyng whyte / thy tonge all blo
 dy / thy bely cleued to thy backe all consumed fro moyst
 nesse as though þ had no bowelles / all thy body pale
 an wanne by reason of flowþges out of blode / thy han
 des and fete gretely swollen by straynþge & naylyng
 to the crosse / thy heere and berde reed with blode & clot
 ted. And than for the grete auguþsh of deth of the par
 tye of thy manhode thou cryed to thy fader sayenge. O
 fader in to thy handes I betake my spyryte. Chau the
 virgyn thy moder herþge these wordes as most sorow
 full moder / all the memþres of her body trembled and
 quoke / and euer after whyles she lyued as oft as she re
 membred these wordes / it sowned in her eeres as pres
 sent and fresly to her herþnge. And than good Ihesu
 whan deth came / wherby thy herte for vyolence of do
 lours wolde breke in sondre all thy body trembled / and
 a lytell lyfþyng by thy heed thou enclýned it o thy shol
 dre / thy handes withdrew themselves a lytell frome the
 place of perþoracyon / & than thy sete susteyned moche
 of the weyght of thy body / thy fyngers and armes som
 what extented themselves & strongly strayned themselves
 bpwarde to the tree / and with such bytter dolours thy
 herte brake in sondre / and thy holi soule departed from
 thy blessyd body and with the godheed went downe to
 hell / and brekyng by the gates of deth toke out all ho
 ly soules whiche thou had thus redeemed settþge them
 in the felycyte of paradýse. And in the daye of thyn as
 cencyon thou presented them whome thou had bought
 with thy precyous deth to thy holy fader of heuē. And
 thou good Ihesu henge on the crosse naked & so pooze
 and nedy that thou had not wherō to reclýne thy heed
 but at the last thou reclýned it on thy sholdre for foure

The fruyte.

D. i.

Al. i. rene
 lat. dte bñ
 gutte. ca. 5.
 B.

Ibidem.

Ibid. I.

causes. One was that thou myght geue a kyss to thy
 espouse holy chyrche & to shewe her that all þy wrath of
 thy fad was mytygate & prasytyed by þy. The seconde
 was to aske a reclynatory in þy herte of mā. The thyrde
 thou reclyned thy heed on thy holdre as layenge what
 holde I haue done more for þy thā I haue done. shewe
 me for I am redy yet to do it for the & to helpe the. The
 fourth as though thou sayde / trust verily in me / for þy
 then can not do I may do it for þy. And in thy de th good
 Ihesu creatures haue ge no reason wayled for the / for
 why / stones brake / monumentes opened / & many bo
 dyes of holy mē that were deed dyde rylse. The bayle of
 the tēple dyd breke fro þy hyghest parte vnto þy groun
 And the sonne as sorowynge for he woxe we his lyghte
 that all þy worlde was derke. O ingracytude of reasona
 ble man þy can not sorowe for thy passyon / for whome þy
 suffred it so paynfully. for this dolorous passyō & deeth
 Ihesu I beseeche the to be mercyfull to me in the drede
 full houre of my deeth / & graūt me ryght myde & speche
 to þy last ende of my lyfe / & þy I may haue more myde of
 the & of thy passyon than of the dolours & paynes that
 thā I shall suffre / & comendþ ge my soule to thy blessed
 handes thou wylt receyue her whom þy hast bought to
 the glory þy hath none ende. Amen. Vater noster. Ave.

Of that the body of chryst henge ded. iiii. houres on þy
 crosse / & of the openyng of his spede with a spere / and of
 certayne beplytes therof. Capi.

Thankynges I pelde to þy lorde Ihesu chryst for
 that it pleased the to hange. iiii. houres mysera
 bly deed on the crosse / yke wyse as thou henge. iiii. hou

res a lyue in horryble tourmentes on the crosse / & that
it pleased the to suffre thy holy syde to be opened with a
spere that blode and water plenteously ranne out. And
than were the gates of heuen opened to vs / which fro
the tyme that Adam had synned to that houre were co
ntynually sparde ayenst vs. And as our fyr moder Cue
was fourmed of the syde of Adam slepyge in paradysse
so our chaste moder holy chyrche good Ihesu of thy syde
whiche art the seconde Adam hangynge deed on the
crosse was fourmed / & all the sacramentes of the same
our sayd good moder of thy foresayd pcepyous wounde
toke all theyr strength and vertue. And where as by p
transgressyon of our fyrste parentes Adam and Cue al
we were the chyl dren of perdycon. Soo by the swete
Ihesu the seconde Adam by thy passyon and the sacras
mente of baptysm we be made the chyl dre of adopcyon
And by the merytes of the same passyon with helpe of
the sacramentes of holy chyrche thy chaste espouse our
good moder / we truste stedfastly to be the chyl dren of
saluacyon. O swete Ihesu hertely I pray the that the

Optio;



merytes of thy pcepyous wouns
de / with the helpe of the sayde
blessyd sacrament may open the
gates of heuen to me that after
this mortal lyfe I may haue fre
entrynge there to dwell with y
for euermore. Amen. Vater nos
ter. Ave maria.

of his sepulture. Capi.
The fruyte.

Of the takynge downe of the
body of chryst from y crosse / and
xxviii.

D.ii.

Al. pmo. re
mela. ca. 7.

Ibidem.

Thankynges I yelde to the lord Ihesu chryst for
that thou were take downe of the crosse by the
bely labour of thy fredes Ioseph & Symchodeme / and
thy sorowfull moder receyued y on her lappe with sull
bytter wepyng / where thou lay as a mā all to drawen
and torne in euery mebre so pyteously dysfigured that
thou were more lyke a lepre than a clene man / and thy
deed eyen were all bloody / thy mouth colde as yse / thy
armes were so styffe / colde / and spred abroad as thou
henge on the crosse / that thy moder and frendes afore
sayd had grete belynesse to bynge them downe to thy
bely / and thy wofull moder wyped and dyed thy blod
woundes with a cloth / and closed thy mouth and eyen
whiche were open by deth / and this done thy wounded
deifyed body was lapped in a clene sudary and dressed
with odoramentes / and layde and buryed in the lowe
place of the herte of the erth. Vater noster. Ave maria.



Coly glorious resurrec
cyon of Ihesu / & of his ap
parcyons. Capitulo. vices
simonono.

Thankynges I yelde
to the lord Ihesu
chryst that the thyrde daye
dyde ryle from deth glori
fyed in body and soule with
thy godhed / apperynge to
thy blessyd moder as we mekely may ymagyne / & also
to mary magdeleyn. And thou mette with the womē
comynge from y monument sayenge to them. Alhaye

þe and they came to the layenge handes on thy fete / &
 also the same daye of thy resurreccyon thou appered to
 two dyscyples goynge to Emaus / and they knewe the
 in brekþge of breed. And agayne þe entred to thy dyscy-
 ples the gates beyng shette and sayd. Þeas be to you
 I am dyede yeno / & before them thou dyde ete parte
 of a roasted fyssh / and of a hony combe. And at the see
 Tiberiadis thou shewed thyselfe to thy dyscyples / and
 brede and fyssh whiche thou had taken of the thou des-
 lyuered to them / and full frendly thou compnyed with
 them / and specyally with Peter that had denyed the.
 And after. viii. dayes agayne thou apered to thy dyscy-
 ples and gauest them thy peas / and thou cōforted the-
 mas harde of beleue / by shewynge of thy woundes to
 hym. Vater noster. Ave maria.



Of þe meruaylous ascencion
 of our lord Ihesu. Capi. xxx.

Thankynges I yelde to
 the lord Ihesu cryste
 for all that euer thou dyde fro þe
 daye of thy glorvous resurrecc-
 cyon vnto the daye of thy mer-
 uaylous ascencion / for fro that
 daye ostentynies thou appered
 to thy dyscyples / & to other thy
 faythfull frendes / frendly cons-
 fortyng them of the sorowe and heuynes whiche they
 toke for the in thy passyon / & confertyng them in thy
 fayth / hope / and charyte. And laste of all thou ascended
 on the mount of Olyuete / and lystynge vp thy hande
 thou gaue them thy dyuine benediccion / & in þe syght

The fruyte.

D.iii.

Oratio.

of all that were there thou were lyfte vp in to heuen /
whete thou shewed all thy woundes and byetoze to the
syght of thy fader / & syttinge at his ryght syde coomni
potēt and coeterne thou were crowned with glory and
honour. Lorde Ihesu chryste for þy glory of thyn ascen
cyon gyue me grace to folowe þy by gres of vertu from
day to day / that after this lyfe as a membre of thy my
stycall body I may be knynte to the ye heed of the same
body in heue blysse for euermore. Amē. Vater nē. Aue.

Of the myssyon of the holy ghoost on the blessyd daye
of Penthecoste. Capi. xxi.

Oratio.

Thankynges I yelde to the lorde Ihesu chryste
that after .x. dayes of thyne Ascencyon sendest
downe the holy ghoost after thy promesse to thy dyscys
ples in lykenesse of tongues of fyre brennyng / whers
by they were so yllumyned with grace that with theyr
mouthes in the tongues of all nacjons they preched þy
lawe of thy brennyng charyte / wherof all the people
meruayled. And confertyng the wordes of theyr dos
ctryne by open myzacles they conuerted innumerable
people to thy sayth / so that Peter in one day conuerted
thre thousande from theyr errour. Benyngne Ihesu I
praye the to sende me grace of the holy ghoost / and his
swete consolacyon in all my werkes with the blessyd
gyftes of hym / wherby I may lede here an acceptable
lyfe vnto thy pleasure / that I maye therby obtayne þy
Joye and glory that neuer shall haue ende. Amen. Va
ter noster. Aue maria. Credo in deum.

Te deum laudamus.

O All ye seruautes of god vnto whose hādes this deuoute lytell treatyse shall come / yf ye fynde sweteness or deuocyon in Ihesu chryst therby / laude ye god therfore / and of your charyte praye for the Anker of London wail wretched Symon / that to the honour of Ihesu chryst & of the byrgen his moder Mary hath compyled this mater in englyshe for your ghostly comforte that vnderstonde no laryn.

Deo gratias.

Here endeth the treatyse called the scrypte of redempcyon / whiche deuoute treatyse J Rycharde vnworthy byshop of London haue studiously radde & ouerseen / and the same approue as moch as in me is to be radde of the true seruautes of swete Ihesu / to theyr grete consolacyon and ghoostly comforte / and to the merytes of the deuoute fader compounder of the same.

Impynted by Wynkyn Worde the petye of our lord god. M. CCC. and. xlii.

m. cccc.



The thre kynges of Coleyne

